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OUR SUNDAY VISITOR

THE HARMONIZER

¶ "The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

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Advocates "Hands Off" When People Are Already Christian

Evening Capital, Annapolis, Md., Oct. 11, 1915.

The Episcopal Church has been deeply stirred since last May, when the Board of Missions indicated its approval of the Panama Conference to be held in February next. Every proper influence has been brought to bear upon the board to rescind their action, at an adjourned meeting to be held late in this month. The Panama Conference is now called a Congress, but its purpose remained unaltered and many churchmen, including the rector of St. Anne's, look upon it as un-Catholic, and participation in it as derogatory to the Catholic position of the Anglo Communion, and an unjust reflection upon the Latin Church.

The following communication from Dr. McComas appears in this past week's issue of The Churchman, the leading organ of the Episcopalians:

To the Editor of The Churchman:

Permit me to say a few words about the Panama Congress. After Bishop Knight's letter, published by The Churchman during the summer, it seems unnecessary to say more. But perhaps some have not read it. They should do so, for it is by the Bishop in charge of the Canal Zone, and it is a charitable, wise review of the whole subject. He urges the Church not to participate in this proposed Congress. Mine is a plea, through your columns, to the Board of Missions, for reconsideration of their action. I am writing as a Maryland Churchman, rector of the Church in Annapolis, the capital. Marylanders have always been Roman Catholics and Churchmen from the beginning. We have lived together since 1633. This association began with their toleration of us, aboard the Pilgrim ships, "Ark" and "Dove" (November 22, 1633); and it continued after landing upon our shores (March 25, 1634).

The leader of our Maryland Pilgrim Fathers, Calvert, was a Roman Catholic, and so were some of his associates. They came to establish a Roman Catholic colony; but they brought along with them many of our people. These people helped them to pass the famous "Toleration Act" (A. D. 1645).

As a Maryland Churchman, I cannot but resent any organized movement, Conference or Congress, such as the proposed one to be held in Panama, organized to evangelize Latin America where the Gospel has been preached since a century before our Maryland Act of Toleration was passed. Do we see these Latin peoples from the proper angle? They are not Teutonic and Northern, as we are; they are Latin and Southern. Could we have done better for them? What should we think of a Conference or Congress organized to bring Christ to us, for the reason that we were esteemed ignorant of God's Incarnation? We should resent it, and rightly so.

If we wish to send missionaries among these people and the missionaries go "To provoke unto love and good works" as Bishop Knight says the Latins acknowledged our missions do; that is an entirely different thing from sending delegates to a Congress or Conference, which has announced its object to be the carrying of the true religion to a people who, presumably, have it not. The Latin people of Europe as well as of America have their shortcomings which we see; do we mark their piety? God knows we have our limitations; let us not add uncharitable discourtesy to them.

JOSEPH P. McCOMAS,
St. Anne's, Annapolis, Md.

Substitution of New Creeds Is Becoming the Fashion

BAPTIST MINISTER IN BOSTON OFFERS REVISED VERSION OF APOSTLES' CREED.

Boston, Oct. 26.—After criticising the Apostles' Creed as "containing phrases which the modern mind cannot accept at their face value," the Rev. Woodman Bradbury, of Cambridge, today offered to the Baptist ministry his idea of a new creed.

It was unanimously voted that the new declaration be placed in the minutes of the meeting, which is being held to celebrate the two hundred and fiftieth anniversary of the Baptist religion in this state. The creed suggested by Mr. Bradbury is as follows:

"I believe in God, the Father of all races; in Jesus Christ, our Lord, and in the Holy Spirit, the purifier of hearts of men.

"I believe in the gospel as the power of God; and the wisdom of God, and in Christian good will as the force to transform the world.

"I believe in the church universal, the communion of the good, the coming of the kingdom and the life everlasting."—The Sun, Baltimore, Oct. 27, 1915.

This From the Land of Luther.

"Mr. P. L. Bornhoeft writes in "The Lutheran Witness":

"The question arises: Is the State Church in Germany the Lutheran Church? Does it preach God's Word and Luther's Doctrine?

"The State Church of Germany bears the name 'Evangelical,' 'Uniert,' because both Lutherans and Reformed, since 1817, under King Frederick William III, have been united in one church. It permits both creeds in one church. The Protestant Church of Germany is in the state in which it is because it has turned to rationalism.

"Verbal inspiration is a thing of the past. The Apostles' Creed, 'too old fashioned' for many, has been cast aside, and a substitute, more in keeping with 'common sense,' has been published by the Church Council of Baden in the new 'Agenda.' Here follows a translation from the German as the 'Evangelisch-Lutherische Freikirche' prints it:

Holy is our God.
Heaven and earth are His creations.
His love is unlimited.
And to save us sinners is His gracious will.
Therefore He has sent us the sinless Savior,
His only Son.
He became our brother, and has given us an example.
Through His death and resurrection we are assured of our celestial home.
Through the power of the Holy Spirit, the Father and Son are with us
To awaken our faith, hope, and love.
In tribulations and death we are the Lord's blessed.
And await the heavenly inheritance.

"This new formula shows how unbelief is covered up. To judge correctly, one must take notice of the important articles of faith which have been omitted. This statement does not make mention of Christ as 'our Lord,' nor are the words 'Conceived by the Holy Ghost, born of the Virgin Mary' given. It does not say anything of Christ's descent into hell and His ascension, His sitting at the right hand of God the Father, His coming to judge the quick and the dead. It does not mention the forgiveness of sins; it does not even contain the words 'I believe.' It is not even a confession, but simply a summary of doctrines, the most important ones being omitted. To discard the Apostles' Creed and substitute such a 'homemade fabrication' is anything but Lutheranism."—The Lutheran Companion, Nov. 7, 1914.

What can be expected of the non-Catholic laity if their leaders are losing faith? Revelation is objective; if it came from Heaven at all, no man may tamper with it. What God hath joined together, let no man put asunder.

Minister Writes on Catholic Church and the War

Seattle Times, Oct. 3, 1915.

Writing in the current issue of The American Journal of Theology, Dr. McGiffert, of Union Protestant Seminary, in a paper entitled "Christianity and War," states the Catholic position as follows: The article on war in the Catholic Encyclopedia presents the matter in a very careful shape. According to that article, a nation has the right to go to war (1) if menaced by foreign oppression; (2) if its rights are actually violated by a foreign power and it cannot secure redress without war; (3) if future security demands the punishment of the threatening or infringing nation.

It may also be justified in going to war at the request of another state which is in peril, or to stop the oppression of the innocent. On the other hand, the mere advantage of the nation itself—for instance, the promotion of trade or the enlargement of territory, the need of exercising its standing army or reconciling the people to the tax for its maintenance, or the desire to escape internal revolution—is not an adequate justification for war."

Truly the Papacy in these days is in the same boat with the predestinarian who cried: "I'll be damned if I do, and I'll be damned if I don't!" There's Mr. George Shaw condemning the Pope for not doing the very thing for which Mr. Shaw and his friends have criticised Popes of the past—interfering in the political affairs of nations. Some of the utterances of

(Continued on Page Two)

Her Life Is Never in Jeopardy

Dr. Hugh Koch, a Freethinker, In "Das Freie Wort" of Frankfort, Germany.

"Of all organizations, the Roman Catholic Church is the greatest. What position does she occupy in this great conflict of nations? Is she also on the verge of collapse and are her foundations likewise trembling? No! Indeed, she also manifests the scars and blows inflicted by this terrible war, but there is no indication of any serious catastrophe.

"The Catholic Church, as the brilliant Benedictine, Odilo Rothmauer, once said, is too old and has experienced too much to lose her poise when the time recurs for the turning of another leaf in the history of the world. Her structure is solid, and the dogmatic principle supporting her is so deeply rooted in the hearts of the millions of men that not even the whirlwinds of a world war can seriously jeopardize her existence. Yea, precisely in epochs of the greatest upheavals she looms up to singular greatness and becomes like a haven of rest amid the wild flight of phenomena, amid the vortex of events. In such times she sees the harvest ready for reaping and her future expanding. . . . Thus, we observe in this war how governments are trying to ingratiate themselves into the favor of the Roman Curia."

The Good Are Passive; the Bad Alone Active; the Wise Are Silent; the Foolish Alone Speak

This Has Special Reference to the Know Nothing Party of Sixty Years Ago, but Applies Equally to Their Imitators of Today.

(By Orestes A. Brownson, formerly a Protestant Minister).

The phrase religious liberty is popular, and men use it and hear it, without attaching to it any precise meaning. Few, moreover, in this fast age will stop to listen to any explanations of its real import. Religious liberty means that religion has rights; and rights, if we have a government, which government is bound to respect and vindicate against all gainsayers. But so little is this considered, that our Know Nothings have the impudence to profess themselves the defenders of religious liberty in the same breath that they avow their intention to exclude Catholics from office, and to deny them, on account of their Catholicity, equal rights as citizens. What can better prove, that they know not or heed not the meaning of the words they use, and that religious liberty with them, means, if anything, the denial of religious liberty, and the absolute right of the state to trample on the conscience of the citizens? They have the still greater impudence too, to call themselves Americans, and par excellence, the American party. The great boast of Americans is, that their government is founded on the equal rights of all men, and that it protects the equal rights of all its citizens. But what dearer or more sacred right than the right of conscience? And can a government be said to protect our rights, when it denies us the right to profess and freely enjoy our own religion? The assertion of the independence and supremacy of the Church as the representative of the spiritual order, is nothing more nor less than the assertion of religious liberty, and the obligation of the government to respect and maintain that liberty. When we say we have a right before the state to choose and practice our own religion, and that our freedom is not a grant or concession of the state, and revocable by it; what is it, we say, but that it is a right held independently of the state, of which it cannot deprive us, and which limits its authority over us, and which, by its own constitution, it is bound to maintain for us? It is then higher than the state, the supreme law of it. The supreme law for the American state,—not a law which it has enacted, but a law imposed upon it by a Supreme Lawgiver, by Eternal Justice itself,—is the obligation to recognize and maintain all the rights of the citizen as a man. The supremacy we claim for religion, is the supremacy included in this law,—the supremacy of right. It does not affect the independence and supremacy of the state in the temporal order; it only asserts for it a subordination to the spiritual order, which it itself acknowledges, and must acknowledge, if it proclaims religious freedom as distinguished from religious toleration, or acknowledges any original and inalienable right in the citizen. If those who have raised the outcry to which we have referred, had understood the meaning of religious liberty, and had had the least regard for it, they would have seen that we went no farther than the American people themselves go in their fundamental law.

Many of our friends seem to confound religious liberty with religious indifference. The people are all in a hurry, and have no time to study, no time to think. They are following blindly their instincts, some good, some bad; and few look forward beyond tomorrow. We see little human help on which we can rely. The good are passive, the bad alone are active; the wise are silent, and the foolish alone speak. Crime is spreading at a fearful rate, and confidence of man in man is everywhere shaken. What the upshot will be, no man can foresee. If the conservative spirit of the country does not revive, and if our citizens cannot be induced to rally to the support of our institutions, to the defence of the great American principles of government, it will be bad enough.

But we will not despair. When things are at worst they sometimes mend. Thoughtful men, alarmed for the country, and tired of isms, are struck with the generally conservative spirit and sound public judgments of Catholics, and are beginning to inquire the cause. "You are right," said to us the other day the Chief Justice of one of our Southwestern States, himself a Protestant. "Nothing but the Catholic Church can save the country. Protestantism cannot do it, because it is itself carried away by the wild radical spirit of the times. Your Church can do it, for she is an institution that does not rest on popular opinion." The Church can do it, we add, if listened to, not only because she is an institution, but a divine institution, upheld by God Himself as the medium through which He dispenses His grace, His divine assistance, to individuals and nations. Here is the ground of our hope. After all, the opinion on public matters of Catholics, though apparently unheeded, does make itself felt, and gradually, but surely, becomes that of the country. It makes its way through much opposition and contempt, no doubt, but make its way it does. The hearts of all true patriots second our efforts, and God, we may humbly hope, will give them success.

Editor Shows How Absurd Are the Charges of a Political Preacher

A Rev. Mr. Jones of Jersey City, N. J., preached a political sermon recently which many of the non-Catholic politicians resented very much. Several of them declared that they would regard as an insult every vote cast by men who sympathized with this political and slanderous preacher.

For the sake of those among our readers who honestly believe the same thing about the Catholic Church which Mr. Jones honestly or dishonestly gave voice to, we are answering a few of his slanders.

MR. JONES: Its (the Catholic Church's) membership is un-American, having sworn allegiance to a temporal power.

EDITOR: Its membership pledges allegiance to only one temperal power, and that is the civil authority which rules in town, city, state or nation. Non-Catholics cannot or will not understand the meaning of Temporal Power as applied to the Pope. It does not mean that he exacts civil allegiance from Catholics throughout the world; it means that he claims a territory, however small, which is independent of the rule of another sovereign, in order that he might be unhampered in his spiritual authority over the Church of which he is the visible head. Does not our country exempt the District of Columbia from the rule of any state governor, so that the President might be in a better position to rule over the whole country? Only the people of Rome, if that city now constituted the territory over which he was temporal sovereign, would owe the Pope temporal allegiance.

MR. JONES: A Catholic judge and a Catholic jury would let a priest escape.

EDITOR: The case is an impossible one. The court would never let a Catholic jury sit at the trial of a priest. In no instance that we can recall, was a single Catholic allowed on such a jury.

MR. JONES: The "Beast" and his representatives would take the Bible from our pulpits.

EDITOR: Not even the "Beast," properly interpreted anti-Christ, would take the Bible from your pulpits, because the hundreds of contradictory interpretations of it are doing more to divide Christianity than any other one cause. The "Beast," interpreted by you to be the Pope, is the very one who gave you the Bible and told you carried on with rather perfunctory Without His word you could not prove before any court in the world that the Bible is genuine.

JONES: We can settle Rome, not with bullets, but with ballots.

EDITOR: This was your answer, according to the Jersey Journal, to Dr. J. Barnett, who told the same audience, which you addressed, that "we will do it by the ballot, and by the bullet, if necessary." Only the patriots (?) could advocate such revolutionary and Christian (?) action. Both forms of campaign were tried against Rome many times over during the past 1900 years, but failed utterly. At the time of Christ there were no bullets, so they tried crucifixion on Him. Three days later He was more alive than ever, and His Church has had the same experience repeatedly.

JONES: Rome says you have no right to vote for anything I do not favor.

EDITOR: Rome has never so much as passed a suggestion to American Catholics bearing on the way to use the ballot, and they would resent her interference if she did.

JONES: The Roman Catholic Church is a political power, and therefore antagonistic to American principles.

EDITOR: For a complete argument your major would read "Every political power is antagonistic to American principles." If this were true either there would be something radically

(Continued on Page Two)

Catholics No Longer Need to Defend Religion in Education

Protestant Ministers Are Doing It Every Week For Them

Rev. John A. MacSparran, (Presbyterian), Baltimore, Md., Oct. 25, 1915.

"Any effort to give public school pupils a well-rounded-out education is insufficient if religious training is omitted. I think the state, in self-defence, should introduce some such plan as that in use at Gary, making religion an established part of the education of its children, for vital religion is the saving salt in any people's destiny. Neither the United States nor any other nation could long survive if a majority of its people ceased to be conscious that they are answerable to God for their personal conduct and the correct discharge of life's duties. The youth of our nation—its citizens of the future—must be trained to that consciousness. I should like to see this reform pushed forward here until Baltimore adopts it.

"The religious education of our children has been too long neglected and any means by which all persuasions of religionists can be brought together with the common idea of spreading, with the aid of the public schools, the knowledge of the things concerning God is welcomed.

"About thirty-five hours a week, approximately, are devoted by public school children to secular study, and probably not more than an hour a week to consideration of things concerning religion. Considering ten hours of each twenty-four reserved for sleep and fourteen daily, or ninety-eight hours a week for work and play, it can easily be seen that less than one per cent of the average child's time is devoted to the consideration of religion. Even this small percentage does not represent effective study, such as the secular study carried on according to academic methods is intended to be.

Places Responsibility.

"It is compulsory in many states for the child to take up secular study, whereas religious study, as a rule, is that it is really God's revealed word. methods. While the teachers in secular schools use academic methods, it appears at present to be the exception and not the rule to have scientific methods in the teaching attempted in the Sunday schools.

"With the provision of more scientific and effective religious teaching the most logical thing in the world to follow would be a greater consolidation of religious thought, and religious thought would be clarified, being lifted out of the haze of indefiniteness that surrounds it to some extent at the present time because of lack of adequate training. Those who are schooled in ecclesiastical subjects have a religion that is real and clear to them, but there is no doubt that many persons lacking the advantage of effective teaching have difficulty in properly comprehending the subject of religion.

"In the greater consolidation of religious thought that would result from an established course of religious training for school children and the consequent clarification of the subject, religion would be really brought to the test; it would be shown up to the student as to whether it is desirable. Of course, in teaching a person any subject it is implied he is being taught something to be put into practice. Nothing learned is worth while unless it can be used; therefore, through increased efficiency in training religion would become much more effective."

Dr. Oliver Huckel, (Congregationalist), Baltimore, Md., Oct. 28, 1915.

"Some carefully outlined plan undoubtedly should be worked out for the religious enlightenment and education of the children.

"Strong public opinion exerted in the direction of the School Board, which, after all, is but a public instrument, then, undoubtedly, would be instrumental in placing religion on an equal basis with other subjects taught in the schools."

Do Catholics Control the Chicago Public Schools?

ONLY ONE OUT OF THE SEVEN ON PROPOSED SCHOOL BOARD IS A CATHOLIC.

The following description of the members of the board appeared in a Chicago Daily. The enemy is constantly charging that the Catholics control the Chicago schools, yet, while they constitute one-half Chicago's population, only one Catholic is on the Board of Education. The "Guardians" are remonstrating with the Mayor against the appointment of even this one.

THE REV. J. P. BRUSHINGHAM, 60 years old, 3314 South Park avenue; Methodist.

MRS. F. E. THORNTON, 48 years old, 2525 Kimball avenue; Methodist.

HARRIS W. HUEHL, 54 years old, 662 Wellington avenue; Protestant.

WILLIAM H. SELIG, 50 years old, 2430 Lake View avenue; Protestant.

MAX LOEB, 31 years old, 4834 Grand boulevard; Hebrew.

A. SHELDON CLARK, 39 years old, Plaza Hotel; American born, of Irish and English parentage; Catholic.

CHARLES S. PETERSON, (reappointed), 40 years old, 757 Buena avenue; Swedish Lutheran.

A Short Instruction on the Holy Bible

By Rev. J. S. Vaughan.

(Continued)

Before concluding this subject we should like to make two observations. The first is that it is impossible even for the most skilful artist to draw a portrait that shall always remain a true likeness of a person, who is constantly changing and developing. If the portrait is a perfect image of the person at ten years of age it cannot possibly be a perfect image of him at twenty years of age, still less at fifty years of age. The same difficulty meets us in Holy Scripture. The Bible narrative is fixed and unalterable, and science is ever changing and developing and discarding old theories and old explanations for new ones. Consequently it would be absurd and indeed outrageous to expect that the Bible, that changes not, should always be a true and perfect reflection of a science which never stands still, and which is ever correcting itself. If there were the most perfect and absolute agreement today between the Mosaic cosmogony and the teaching of science this agreement could not last; for science would continue to press forward, to strike out new lines, to make fresh discoveries, to correct mistaken notions, and to substitute modern explanations for obsolete theories. The only strict agreement that can reasonably be looked for is between Genesis on the one hand, and such general statements of science, on the other, as possess a more permanent value. To refer again to our illustration. If, instead of drawing a complete and perfect portrait of a man, an artist were to sketch simply the broad outline of his skeleton, and the general configuration of his bones and articulations, then the resemblance between the individual and the sketch would remain throughout all the changes of his life from youth to old age.

This, it would seem, is as much as we have any right to expect in Genesis, yet this, and even something more than this, we most certainly find. And though Genesis does not descend into minute particulars, yet the outline which it does give us would never be, and could never be, as accurate as it is, had the writer not received a revelation from God. The concord and harmony between Moses' account and that of up-to-date scientists may not be perfect in every detail, but it seems absolutely impossible that it could be as close and as accurate as it is if Moses had received no supernatural light from God.

But, although it is very marvellous that Moses should have anticipated modern discoveries of astronomy and geology, even in so far as he incidentally touches on them; yet, what is quite as inexplicable, on any hypothesis (save that of Divine Inspiration), is that he should have set down the great events in their true chronological order—indeed this presents an insurmountable difficulty to any one who denies the supernatural character of the narrative.

The extent of the difficulty may not be apparent, at first sight, so perhaps the indulgent reader will allow me to draw it out a little, by means of an illustration.

We will, to start with, limit ourselves to two things, and then work our way up to the more complicated problem before us.

Take two propositions—hens come from eggs, and—eggs come from hens.

(Continued on Page Four)

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OUR SUNDAY VISITOR recently adopted a school where Mexican children are taught, at Del Rio, Tex. The good Sisters of Divine Providence—five in number—were teaching this school for the Oblate Missionary Fathers free of charge, but we have decided to pay them a little for their services. The picture here shows only the girl pupils; there is an equal number of boys—all Mexicans—taught in this school. There are many towns in Texas where Catholic schools had to be opened for Mexican children as the only means of saving them to the faith.

In most instances they are taught by lay teachers, young ladies who receive a bare living for their services.

The children who read OUR SUNDAY VISITOR could educate many of these Mexican boys and girls with the pennies which they foolishly spend. Many Catholic congregations, or, for that matter, many Catholic individuals could adopt a smaller school, where only one teacher is in charge. Fifteen ($15.00) dollars a month, or $150 a year would do it.

OUR SUNDAY VISITOR is not going to trespass on the work of **The Catholic Church Extension Society**; in fact, it will send its money for the support of the school at Del Rio through that society.

There is no resident priest at most the places where these schools are located, and hence the need for the schools becomes all the greater. The priests, who travel from place to place to minister unto the poor Mexicans receive scarcely anything for their services. Since they live on very little, they could subsist on mass-stipends alone if they had them. If any of our readers wish to share in the good work of saving the Mexicans to the faith by adopting one of the little schools, or by assisting the priests with Mass intentions, let them write to OUR SUNDAY VISITOR.

Learn the Answers to the Questions which follow by reading the Instruction on the "Mass"---this issue; also learn the meaning of terms frequently used in connection with our religion.

Who first recited the prayer "Domine, non sum dignus"?

Why does the priest make the sign of the cross over himself with the Sacred Host before receiving it?

Why does the priest genuflect every time he removes the pall from the chalice?

What is done with the little particles of the Sacred Host that may have fallen upon the corporal?

Is Christ also present in those little particles?

Why does the priest who celebrates Mass receive Communion under both species?

Quasi-Domicile—Residence in a place with the intention of remaining there a considerable time, though not permanently; this causes any one acquiring it to be subject to the laws, and entitled to the privileges of the locality.

Reception into the Church—The reconciliation of converts who have probably been baptized; consisting generally in a profession of faith, conditional baptism, and general confession.

Redeemer—A title of Christ, because His Precious Blood is the price by which we were ransomed.

Answers of Baltimore Catechism Clearly Explained

Can we fully understand how the three Divine Persons are one and the same God?

We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

The human mind acknowledges its limitations even when many facts of nature demand explanation. Much less, then, must it presume to comprehend some things of the supernatural order, and especially things which are related with the very nature of God. The mode of God's existence must be as incomprehensible as God Himself. We know of the Trinity of Persons in God from revelation.

What is a mystery?

A mystery is a truth which we cannot fully understand.

We are surrounded by such truths, such as fire, electricity, growth, magnetism, life itself, whether in plant, animal or man.

Who created Heaven and earth and all things?

God created Heaven and earth and all things.

Only God can create, or fashion a thing out of nothing. Tracing the origin of things back through the centuries we must come to the first existing material things. Whence came these **first** objects, since something cannot come from a no-thing? The first elements constituting the first **objects must have been created by a** God.

How did God create Heaven and earth?

God created Heaven and earth of nothing by His word only; that is, by a single act of His all-powerful will. God's will is a command: "He spoke and they were made," says the psalmist.

CALENDAR FOR THIS WEEK.

7 S. 25th after Pentecost.—St. Florence.
8 M. St. Godfrey.
9 T. Dedication of Lateran Basilica
10 W. St. Andrew Avellino.
11 Th. St. Martin.
12 F. St. Martin I.
13 S. St. Stanislaus Kostka.—St. Didacus.

AN ENDLESS CHAIN.

A lady who was visiting the home of a friend had just given each of the children a penny. When the savings bank was produced and the coins were deposited therein, the lady made the remark that the children had a lot of money.

"Oh, yes," said little Mary. "Mamma is very good to us. Every time we take our castor oil without crying she gives us a penny."

"And what do you do with all the money?" asked the visitor.

"Why, mamma buys some more castor oil with it."

Johnny—"Pa, did Moses have the dyspepsia like you?"

Father—"How on earth do I know? What makes you ask such a question?"

Johnny—"Why, our Sunday school teacher says the Lord gave Moses two tablets."

"Jimmie, your face is dirty again this morning," exclaimed the teacher. "What would you say if I came to school every day with a dirty face?"

"I'd be too perlite," grunted Jimmie, "to say anything."

Subscribe for OUR SUNDAY VISITOR.

THE STORY OF THE PASSION.

(Written for Our Sunday Visitor by Rev. Albert Muntsch, S. J.)

A saintly Dominican, who wrote a book of meditations on the Passion of our Divine Lord, dedicates his work "to all those whom God afflicts in mind or body." In these words we have one of the great lessons of the story of the Passion. It is intended to console, encourage and uplift us in the hour of suffering.

We may so regard the Passion of our Savior, even though its first purpose was to redeem us from sin and to make sufficient reparation for man's transgression to the Eternal Father. This purpose is so intimately interwoven with every action of the private and public life of the Redeemer that we can scarcely ignore it. But we may fail to notice that the dark days of His Passion and Agony are also intended to be our hope and strength when pain and affliction overwhelm us.

The saints have told us how they had recourse to the wounds of our Savior in the day of suffering. St. Gertrude and St. John of the Cross are especially ardent in their exhortations to flee to the Cross of Christ when bitterness and sorrow seize upon us. Our Lord, in turn, impressed the marks of His sacred wounds upon those whom He chose to honor. No doubt, He wished to teach us that those who honor His sacred Passion, and have recourse to His Blessed Wounds, will be strengthened and comforted.

We read that the crucifix was "the favorite book" of some of the greatest saints. From it they learned patience and humility, and kindness and universal charity. And, indeed, how can that heart be turned against a brother which is daily strengthened by a devout glance at the blessed rood? In the great world-conflict which has set nation against nation, those dying on the field of battle have, in the strength of the Cross, forgiven their enemies, and turned with hope to their little crucifix. Of this we have authentic instances.

It is especially in the Passion that we see the immeasurable superiority of Christ to other so-called spiritual leaders. Christ not only taught a beautiful doctrine, but also showed by His own example how we are to bear up under physical suffering. Not so Buddha or Confucius and the other reformers of whom we read in history.

What would we do without Holy Week, when the sublime story of the sufferings of the Savior is told in all our churches? Then we realize so vividly that Christ indeed loved us to the end. Then we learn that "greater love than this no man hath than to give his life for his friend."

Scores Scheming Politicians Who Use Religion for Selfish Interests

(Continued from Page One)

count of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth.

"Despite these admonitions and guaranties of both State and Nation, after the centuries that have passed, we are confronted today in Philadelphia, the birthplace of American liberty, with a political movement built upon, and seeking still further to engender, religious distinction and differences, bringing us back to the dark ages when those in power persecuted those who were not of their religious belief.

"Most men inherit their religious preferences. From a sectarian viewpoint, what their parents were, they are. But whether a citizen of this city, Commonwealth or Nation be a Catholic or a Protestant, a Jew or a gentile, **I, as a member of the Methodist Episcopal Church,** believe and shall maintain that all alike are entitled to the same benefits, the same opportunities and the same voice in our government, with equal rights to aspire to public position of emolument or honor.

"Mr. Porter is basing his hope of success in this election upon the support that will be given him by secret organizations recently formed, one of them known as the Stone Men's Club, and another the 'No Name Society' or 'Path-Finders,' whose principle oath of membership or policy advocated by most of their members is that no member shall ever, under any circumstances, support a Roman Catholic for any public office. It extends even further than that, and would apply to same restriction of liberty and advantage to all Jews.

"Democracy Would Be Hopeless"

"The injection of religious sectarianism into politics as an issue always has been decried in this country by all fair-minded men, no matter what their own religious beliefs might be. Its menace is apparent. It is contrary to the intent, if not to the mandate, of the National and State Constitutions. If it is to be permitted and sanctioned, even in the beginning, upon so small a scale as a Mayoralty election, we would be undermining one of the foundational principles of our democratic form of government. We would be sowing the seed of poison in the minds of men, the inevitable result of which would be to divide the country, not into political parties, but into religious factions, and under such a condition democracy would be impossible.

"If men are to be voted for or against because of their religious beliefs, instead of their mental, moral or political qualifications, then we have political machinery in its most dangerous and insidious form, and it would be better immediately to forego our electoral privileges. I am defending neither Catholicism nor Protestantism as free from weaknesses, but if a man, by the exercise of his God-given right of worshiping his Creator according to the dictates of his own conscience, thus automatically is to exclude himself from the possibility of civil or political advancement or honor, we must abandon every theory of liberty and freedom of thought, speech and religious preferences. Protestantism doesn't make a bad man good, any more than Catholicism does, if the man is determined to follow bad motives.

"We have had men of all religious beliefs occupy our public offices and up to the present we have judged them, not upon their religion, but upon their behavior and their service in the office.

"And to think that such an outrage is being tried under the guise of reform! Is it any wonder that thousands of those who for a decade or more have fought in the forefront for civic righteousness are flocking away from the parties that won the successes for reform in recent years? **The scheming politicians who are using the religious bigots for their selfish purposes in this way should be publicly condemned and taught that for such un-American measures their defeat is not only demanded, but that they have won such an avalanche of ignominy that they will forever be barred from being sought by any set of citizens as candidates for any political office.** Political oblivion is their only recompense, or our citizenry stands disgraced and discredited by all intelligent and tolerant men and women."

A Series of Plain Instructions on the Mass

(By the Rev. G. M.)

Domine, Non Sum Dignus.

With trembling hand, but at the same time with great confidence in the invocation of the name of the Lord, the priest takes the Sacred Host in his left hand holding the paten beneath it with the same hand. He then reverently bows his head and with his eyes fixed upon the Sacred Host, with his right hand strikes his breast three times repeating the words of the centurion: **Domine, non sum dignus—Lord, I am not worthy that thou shouldst enter under my roof; say only the word, and my soul shall be healed.** This prayer is repeated three times, and at each repetition the bell is sounded to excite the attention of all those present to this important part of the Mass. These words of the centurion, expressive of the greatest humility and confidence, and so much praised by Christ Himself, the Church puts in the mouth of her children whenever they are about to receive Holy Communion. Our faith in the Real Presence of our Lord in the Eucharist informs us of the greatness of this Sacrament. Our knowledge of our own sinfulness and frailty informs us of our unworthiness to receive the Sacrament. This faith and this knowledge engender fear in the soul which is expressed in the words: "O Lord, I am not worthy." But this fear is soon dispelled by a recollection of the Savior's goodness and kindness as His words again resound in our soul: "Come to me all you, that labor and are heavy burdened, and I will refresh you," and buoyed up with hope and confidence we repeat: "Say only the word, and my soul shall be healed."

The author of the "Imitation of Christ" says beautifully: "When I consider Thy greatness, O Lord, and my own vileness, I tremble exceedingly, and am confounded in myself. For if I come not, I fly from life, and if I intrude unworthily, I incur Thy displeasure. What then shall I do?"

The Communion.

"Let us be glad and rejoice . . . for the marriage of the Lamb is come, and his bride (the soul) hath prepared herself. . . . Blessed are they that are called to the marriage supper of the Lamb" (Apoc. 19, 7-9).

Before receiving the Sacred Host, the priest makes with it the sign of the cross over himself, to express in a lively manner that the Sacred Body which he is about to receive, is the same as was sacrificed for us upon the cross on Calvary. Whilst performing this ceremony he says: **May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.** Thereupon the priest, after the manner of the Apostles at the Last Supper, eats the same celestial bread of the immolated body of the Lord. As the bread ministered by the angel to the Prophet Elias so fortified him, as to enable him to walk to the mountain of God, Horeb; and as the bread which fell from heaven brought the people of Israel through the desert into the Land of Promise, even so, the priest prays, that this heavenly Bread may be his true viaticum, leading safely through the desert of this world to that land of joys promised to God's elect.

After the priest has received the Sacred Host he pauses for a little while to meditate upon the great mystery. With eyes cast down and hands reverently folded upon his breast, wrapped in earnest thought, the words of St. Augustine come to his mind: "Thou hast created us for Thee, Oh Lord, and restless are our hearts until they rest in Thee."

After this brief meditation the priest removes the pall from the chalice and genuflects as a token of adoration to the Precious Blood. Any small particles of the Sacred Host that may have fallen upon the corporal are gathered together by scraping the paten over the corporal. These small particles gathered upon the paten are then brushed from the paten into the chalice. Out of respect for the Blessed Eucharist the Church requires that her ministers use great precaution so that none of the sacred particles may be lost.

As the priest meditates earnestly upon the wondrous gift received in Holy Communion he is overcome with astonishment and exclaims, **Quid retribuam—What shall I render to the Lord for all that He has given to me?** In Holy Communion the infinite God in His infinite love, grants an infinite gift. All-powerful though He be, He can not give more; all-wise though He be, He knows not what more to give; all-bountiful though He be, He has not more to give. In answer to the question, "What shall I render to the Lord?" the priest finds that he can only give what has been given. He therefore takes the chalice with his right hand and says, **I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.**

God has no need of our goods (Ps. 15, 2). To His kind and loving heart it is thanks sufficient if we gratefully receive and rightly use His gifts.

Having spoken these exultant words he takes the chalice in his right hand and makes with it the sign of the cross over himself to indicate again that it is from the cross on Calvary that the redeeming grace of Christ's blood flows upon us. He then reverently consumes the Precious Blood holding the paten beneath the chalice so that no drop of the sacred species may be spilt.

The priest who celebrates Mass receives both kinds because he must consume the sacrifice offered up under two species. At the Last Supper, when Christ commissioned His Apostles to do as He had done, He said to them: "Drink ye all of this." No one, however, was present but the Apostles, all of whom were then ordained sacrificing priests. The priest or bishop and even the pope, who receives Holy Communion without saying Mass, receives Communion like any layman, under one species only.

(To be continued)

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After Dinner Story

A VICTIM TO THE SEAL OF CONFESSION

(Joseph Spillmann, S. J.)*
CHAPTER XXII.
(Continued)

Onward sped the Durance, now in a north-easternly direction, and ere long the mountain heights of New Caledonia appeared on the horizon. On the fiftieth day of the voyage the white foam that marked the coral reefs surrounding the island became visible. At a signal from the steamer a tiny boat came tossing on the waves, bearing the pilot, who was to guide the vessel through the dangerous entrance to the harbor, and before long the Durance cast anchor in the roadstead between the peninsular Duclos and the island of Nu. The convicts were all marshalled upon the deck; Father Montmoulin took his place among them, in irons like the meanest.

On the beach the barracks of the convict's prison stood in long rows, covered to right and left by the cannon of the forts, while the barren hills of the little island rose in the background. To the left, behind the bay in which lies Porte de France, the chief town of New Caledonia, which was not discernible from the ship, the rocky summits of the large island rose to the clouds. A tropical sun poured its dazzling beams on this unfamiliar landscape, and even the most degraded criminal could not repress a sigh, as the thought rose in his mind how far his home was left behind. Father Montmoulin, at any rate, felt this keenly, when the vision of his country and all who were dear to him rose up before him, and he realised that half a hemisphere separated him from them, and he could not hope ever to see them again.

There was no time however to indulge in melancholy reflections just then. The Commandant of the island of Nu came on board, to take the convicts over into his charge. He inspected each one singly, man by man, or rather number by number, and No. 5,348 came in his turn.

"This convict was very ill on the voyage," the ship's doctor remarked. "He does not appear to be accustomed to hard labor. I should advise his being given work in the hospital, for a time at least." Then he added, dropping his voice: "He is a priest, and I firmly believe him to be innocent."

The Commandant knitted his brows angrily, and said frigidly: "Number 5,348 will receive the same treatment as the other convicts. Those who have been pronounced guilty by the verdict of the French courts of justice, we consider to be guilty. A priest who disgraces his sacred office has the least claim of anyone to lenient treatment. I shall have him examined by the medical official at the hospital, and act according to his report."

After this speech, which was uttered in a lower tone, but every word of which reached Father Montmoulin's ear, as he stood by the Commandant, the latter turned to the convicts, and said in a loud voice: "Attention! I give you all to understand that you have not been sent over here from France in order that you may live in idleness at the expense of the State, and I promise you, that if one of you fails to conform to the strict regulations of the place, I will send him the life of a dog. He shall be put out in the sun, hands and feet chained together, till he thinks he is a frying pan. Do you understand? But those who are docile and willing to work, will have it made easier to them. So you can choose for yourselves. One thing more: It may occur to some of you, as it has to others before now, to make an attempt to escape. Now I tell you as a warning: First, all the sentries carry loaded muskets and have orders to shoot down any convict who is out of bounds. Secondly, the nearest land lies thousands of miles away to the west; and how any man can swim from this shore to that, without a boat and without provisions, is his lookout, not mine. Thirdly, there is the interior of the island, from which some skillful swimmers have at times contrived to make good their escape. Well, I wish a pleasant voyage to those who imitate them. Most of the fugitives were eaten by the cannibals, the others came back to the coast in a pitiable state of starvation, and gave themselves up at one or other of the French stations. I can assure you the reception they met with took away all desire to make another little holiday trip. Do you all understand? Right about, march!"

The Durance now lay alongside the landing-place, and the convicts marched one by one, under military escort, past the Commandant to the barracks, which were shut in by high pallisades. There more than a thousand convicts were to sleep on the bare boards. Some who happened to be on the spot when the new arrivals marched in, greeted them with remorse, scornful looks, and muttered curses. And when evening came, and the whole body of the convicts already on the island, who during the day had been at work in companies in the gardens and on the public buildings, under the surveillance of the guards, returned to their quarters, and discovered the unwelcome accession to their numbers, occasioning a further restriction of elbow-room and breathing-space, a regular storm broke out. There was an outcry of anger and spite such as only those who were hardened in vice and crime were capable of exhibiting, and scenes similar to that which marked Father Montmoulin's entrance into the prison at Marseilles were enacted. "His Reverence" was singled out as a special object of persecution, and even some of the wardens did not scruple to manifest their hatred of religion, by victimizing the innocent minister of religion who was now in their power. And this life—this hell on earth—would last on and on; for how many years?

The head physician, who examined No. 5,348, saw no reason why he should be exempted from the general rule. Consequently the next morning Father Montmoulin had to shoulder a spade, and accompany a detachment of convicts who were making a road up to the top of the highest hill, where a point of observation was established. Even the sturdiest laborers, horny-handed sons of toil, long accustomed to the use of spade and pick axe, could scarcely stand the hard labor under the scorching sun of the tropics. The first day proved almost too much for Father Montmoulin; panting with fatigue, bathed in perspiration, with bleeding hands he returned in the evening to the barracks, too utterly exhausted to eat more than a mouthful of the coarse fare—some ill-cooked hams—provided for the convicts' supper. Aching in every limb, he stretched himself on the hard planks that formed his bed, and it was long ere he found relief in sleep. The rosary, which he managed to recite unobserved, while muttered execrations were heard around, was his only solace. When on the following morning the bugle-call sounded, and he had to get up and turn out, and with blistered hands resume his toilsome labors, he comforted himself with the thought that this sort of thing could not last very long; a merciful fever would surely soon deliver him out of his misery.

But it was not so. Every day he was better able to bear the life to which he was condemned. His vigorous constitution accustomed itself to the climate and to the hard labor, and he fared better in this respect than some men of stronger build, whose health had been undermined by an irregular life. When the rainy season set in, he had several attacks of fever, and was obliged to go into the infirmary for a few days, where the Sisters of St. Joseph from Cluny acted as nurses. But his recovery was rapid, so rapid in fact, that his cherished wish, to receive Holy Communion, was not fulfilled. He confided to one of the Sisters the fact that he was a Priest, but she had so often been deceived by convicts, that she had learned not to believe what they said of themselves. How could it be possible that priest should be sentenced to transportation with the lowest criminals, she asked herself, turning away incredulous and annoyed from the side of the sunburnt man with the untrimmed beard. Father Montmoulin was greatly pained to find the Religious did not credit his statement. "I belong now to the off-scouring of the earth, the outcast of the people," he said to himself. "I must learn to submit to my fate, and renounce all hope as far as this world is concerned."

When a year had gone by, Number 5,348 was sent with some other numbers to the east coast of New Caledonia to work in the copper mines of Balaad. Week after week and month after month Father Montmoulin wheeled his barrow full of the ore that had been dug out during the day to the crushing mills. A second year passed away; he no longer kept account of the weeks and months. The third year of his exile was already far advanced on its course; he had ceased to think of any change or amelioration of his lot as possible. Many of his companions in misfortune had died, and been buries privately on the outskirts of the primeval forest. When would he too be laid to rest beneath the wide-spreading banyan tree, whose branches overshadowed the grass-grown mounds which no cross marked? One wish alone remained in his heart: that one of the Marist missionaries in Balaad would visit him when his end drew nigh and administer the last sacraments to him.

But even of this there seemed little prospect. There was no lack of zeal on the part of the missionaries, they would gladly have hastened, though the distance was considerable, to the bedside of each or any of the convicts; but neither the guard nor attendants on the sick would take the trouble to send all the way to the Mission house.

Determined to make an effort to ensure for himself this last privilege, Father Montmoulin found an opportunity of speaking to a native Christian, who was employed in the crushing mills. By means of signs more than words, he made him understand that he wanted him secretly to procure for him a pencil and paper, promising to give the native, if he would execute this commission, a few copper coins which from time to time had been allowed him for tobacco, as the reward of good behavior. Upon the scrap of paper thus obtained, Father Montmoulin wrote a few lines in Latin, addressed to the Superior of the Mission, entreating him for the love of God to assist in his last moments a dying priest, who, known as number 5,348, was amongst the convicts at work in the copper mines.

"Now," he said to himself, "if I am again laid low by fever, surely someone will for the sake of the pence I shall save up for the purpose, be found willing to take this note to the Marist Fathers, and then I shall await my last hour in peace. Or will the sacrifice, which the seal of confession requires of me, extend so far as to oblige one even at the moment of death to forego the consolation of receiving the last sacraments? It must be as God wills!"

(To be continued)

*"A Victim to the Seal of Confession," is published by B. Herder, St. Louis, Mo. Price, $1.00. Postage 10 cents extra. Order from Our Sunday Visitor.

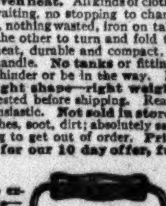
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COME! HELP TO KILL BIGOTRY

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Our motto: "Away with Prejudice, away with Bigotry—Let us live in brotherly love." There is room for us all in the world and even the wisest man can learn anew and undeceive himself.

PLEASE PASS THIS ON. THANK YOU.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Has not the Church frequently tried to run governments in the past?

No, she has not. Our enemies see only one side of the picture. They do not see the aggressions of the State on the Church, but only those of the Church on the State. Whoever has read history sufficiently to be competent to form a judgment on this subject, knows perfectly well that in their long and often terrible struggles with the empire, or with Caesar, the Church has never claimed or attempted to do more than vindicate *the independence of the Church and the freedom of the spiritual order.* The rash pretensions, the aggressions, the usurpations, have in all cases been on the side of the secular power, never on hers. In the struggle between St. Gregory and Henry IV, king of the Germans, the Holy Pontiff attempted only to carry out the discipline of the Church, to recover for her the right of investiture, which the secular power had usurped, and to put down simony, the irregularities among the clergy, which that power encouraged and protected. The hostility, in all cases, was provoked by emperors, kings, or princes, who wished to bring the ecclesiastical as well as the civil administration in their respective states under the control of the secular authority. They disliked the independence of the Church, and her supreme authority in managing her own temporalities; they disliked, too, the presence in their states, of a power not held from them, nor amenable to them, and which governed the souls of their subjects, while it left them only their bodies. It was not that the Pope interfered, or claimed the right to interfere, with the temporal administration of their states, so long as they restrained it within the temporal order; it was the presence of a divinely instituted authority, asserting and maintaining the independence of the spiritual order, and pronouncing the state incompetent in spirituals, that provoked the contest; because where such an authority is present and exercising its rights, absolutism, or despotism, is impracticable. It was not the arrogance of the successors of Peter, but the arrogance of Caesar, wishing to embody all power in himself, and to reign absolute monarch on earth, that provoked that terrible struggle between the Church and the Empire, which fills so large a space in the annals of Christendom. It was simply a contest on the part of the Roman Pontiffs for the freedom of religion, the liberty of conscience, and the legitimate independence of the Church of God.

Catholics believe in the "Supremacy" of the Pope. I cannot understand how a Catholic can believe in the "Supremacy" of the Pope and at the same time be a loyal citizen.

You have a mistaken idea about the Supremacy of the Pope. What do we mean by the Supremacy of the Pope? Why, nothing more than that the Pope, or Bishop of Rome, as the successor of St. Peter, possesses authority and jurisdiction, in things *spiritual*, over the members of his Church. Is there a head of any organization or society who has no authority to rule in the society's name?

The idea of this Supremacy involves two distinct prerogatives: (1), that the Holy See is the centre of unity; (2), that it is the fountain of authority.

By the first is signified that all the faithful must be in communion with it, through their respective pastors, who form an unbroken chain of connection from the lowliest member of the flock, to him who has been constituted its universal shepherd. To violate this union constitutes schism, and destroys an essential constitutive principle of Christ's religion, which He would have to be "one fold under one shepherd."

By the second is signified that all the subordinate rulers in the Church are subject to the Pope in matters of faith and Church discipline. They receive directly or indirectly, their jurisdiction from and by him.

A Catholic American not only can subscribe to the Supremacy of the Pope and at the same time to the Constitution of his country, but His Church obliges him to be true to the latter. The former he obeys in things spiritual, the latter in things temporal. Christ declared Himself to be our only Master, yet He demanded that tribute be paid to Caesar.

Can the doctrine of Confession be proven from the Protestant Bible? If so please give verse and chapter.

The doctrine can easily be deduced from the following texts: John 20, 23; Matt. 16, 19; 2 Cor. 5, 19; James 5, 16; Acts 19, 18.

After we were married, my husband ill-treated and poorly provided for his family. I left him and supported myself and family. After ten years, when I had secured some property of my own, I procured a divorce to protect the property for my children and myself. Two years ago my husband dropped out of sight. Provided he cannot be found, may I marry again in the Church?

A Catholic wife may not separate from her husband on the grounds of cruel treatment and non-support without the sanction of her ecclesiastical superiors. Neither may she secure a divorce to protect herself legally without the sanction of these same superiors. The Church insists on this so that the grounds for such action may be duly considered. The Church *must* defend the indissolubility of the marriage tie, but will permit of separation when grave injustice would otherwise be done the innocent party and offspring. You will only then be free to marry again when your husband's death has been proven beyond a doubt. Inability to locate him would not dissolve the marriage bond.

Am very much interested in the "Our Sunday Visitor." In the Bureau of Information I find this answer addressed to "Thankful Reader": "If your health does not improve, you might regard it as evidence that you are not called to the religious life," Page 3, Sept. 26, 1915. I am a Lutheran and cannot get wise to what you mean by "religious life," using it in that way. I will look for answer to question: "What is meant by a call to the religious life"?

By the "religious life" as used in our answer to "Thankful Reader" was meant the life of a *nun*. Women (as also men) who consecrate themselves to the service of religion, and vow to observe chastity, poverty and obedience to a lawful superior, are usually called "Religious."

Is a Cardinal a priest before being created a Cardinal? In reading the life of St. Charles Borromeo I noted that his uncle (Pope) and his family tried to prevail upon him to give up the dignity of Cardinal and marry for family interests, but the Saint hastened to take Holy Orders.

We distinguish between Cardinal-Deacons, Cardinal-Priests and Cardinal-Bishops. In order to be elevated to the dignity of a Cardinal-Deacon it is not necessary that the person be a priest. At the age of twelve Charles Borromeo received the tonsure. He was created a Cardinal-Deacon by Pope Paul IV. At the death of his elder brother, Count Federigo, Charles became the head of the Borromeo family. Great pressure was then brought to bear upon him to give up the ecclesiastical state and to marry. He resolved to fix himself definitely in the ecclesiastical state by being secretly ordained a priest on Sept. 4th, 1563.

S. W. R.—You did it well enough.

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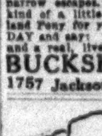
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OUR SUNDAY VISITOR

Issued Weekly by
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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

Entered as second-class matter May 3, 1913, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

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HUNTINGTON, INDIANA, NOVEMBER 14, 1915.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper.

POPE PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

EDITORIALS

WHO WILL PAY THE BILL FOR THEIR 5,000,000?

We have been encouraged to issue a special number—a Booster Edition—on the last Sunday of every month. However, the **Menace** promises to flood the country with a 5,000,000 edition of eight pages on November 27th. We do not like to have OUR SUNDAY VISITOR regarded as a competitor of this unclean sheet, and hence we shall omit the **November** Booster Edition, and select the first Sunday of December for our next special number. By the way, we hear that somebody is going to pay for 500,000 copies of the **Menace** to be distributed in Chicago on November 27; it is to deal with the Chicago Public School situation.

Cardinal Gibbons has urged his priests to say a word on the Catholic press once a month; and our own experience is that when the clergy do this, we retain the interest of all our readers.

In the past only one or two strong reminders each year came to the people, and unless the solicitor for some Catholic paper called for their subscription within two weeks after such reminder, it was altogether forgotten. There is no better way of emphasizing a duty than to refer to it frequently, and this is particularly true of a duty which the people have habitually neglected. Once a month is not too often for the priest to speak a strong word in favor of OUR SUNDAY VISITOR and other Catholic papers which he wants his people to read.

—o—

The words of condemnation of the public schools placed in the mouth of "Priest Hecker" by some enemy of the Church are a fabrication. Until quite recently the circulars containing the bogus quotation connected the same with no date. But more recently, in order to stamp the seal of genuineness on the supposed remark, the reader is referred to the **Catholic World, July, 1875.**

Now, we went over the copy for July, 1875, quite carefully, and find no trace of any article or even paragraph dealing with the public schools. The patriots (?) are caught at lying and forgery again. Not to the Catholic clergy must Americans have recourse for references to the public schools clothed in harsh words, but to non-Catholic educators. Here and there some priest might refer to them as godless, meaning that they teach nothing concerning the Almighty and man's duties to Him; but for every such allusion you could find, if you were looking for them, ten indictments more severe from men of prominence who are not Catholics. Criticism of an institution which plays so important a part in the nation's life does not necessarily imply hostility; it might proceed from the intensest interest.

—o—

ANOTHER CONSISTENCY (?).

From the **Evening Star** (Washington, D. C., October 12, 1915) we clip the following item:

"The order forbidding the mails to these post-card outbursts of rage is as follows: 'Postmasters are directed to treat as non-mailable under the penal code envelopes and post-cards bearing stickers containing the words, or having printed thereon the words, 'Gott Strafe England,' or a picture of the German escutcheon with a red blot labeled 'Lusitania,' inscribed 'The Blot That Won't Come Off,' as being not only unneutral, but calculated to reflect upon certain classes of persons.'"

Hate-engendering post-cards may be excluded from the mails, but hate-breeding papers may be sent out with the aid of a government subsidy by the millions every week. Corollary: the fault lies not with the law, but with the official who interprets and applies the law.

—o—

Dobbyn, who has falsely represented himself as an ex-priest, is again in trouble. He was arrested recently in Pennsylvania for conduct unmentionable whilst in charge of a Lutheran church. Nearly every Defamer of Rome comes to a bad end.

—o—

The **Silverton (Oregon) Journal** (whose editor, H. Hosmer, served some time in jail after the court found him guilty of libeling the Benedictine Sisters of Mt. Angel, Oregon) has suspended publication. Hosmer has taken to the lecture platform, which might yield him a somewhat bigger, even if not less honest, returns.

—o—

Order "O. S. V. Stickers" from the gentleman who advertises same in this issue of our paper. He sells them very cheap, his only motive being to help the cause.

—o—

Philadelphia showed itself true to its name a week ago, when it repudiated bigotry by drowning its flag-bearer under a plurality of 80,000 in favor of one who believes in the Constitution of the United States.

DETAILS OF THE PARISH CENSUS.

Written for Our Sunday Visitor by Father Garesché, S. J., Editor of "The Queen's Work," St. Louis, Mo.

For making the survey of the parish, 3x5 index cards will perhaps be found the most convenient. One very successful parish list is printed in this way:

NAME ADDRESS

NAMES	Age	Prac. Cath.?	Sodal.?	Mar. by Priest	School?	Pew?	REMARKS
Father							
Mother							

It is desirable for the welfare worker also to carry a blank-book for the cases which need special attention, either because of temporal destitution or great spiritual need. On these slips, which may be pages from a loose-leaf blank-book, or merely pieces of paper cut to size, should be given the name and address, members of the family, the school attended, the income, the assistance needed, religious condition, and a space for remarks. When these slips come in, the case should be assigned to one or other of the welfare workers, and a report called for by a certain date.

In making this census care should be taken by the captain of each district that every house be visited, and, as far as possible, every individual be asked whether or not he is a Catholic. It may be well to make an auxiliary list of those who are not Catholics, but whose replies show them to be well-disposed towards the Catholic faith.

In making this survey, the workers should take careful note of any need or occasion for special help or attention in the case of any person in the parish. The result of such a careful survey will be to accumulate a most valuable set of data and statistics, a true birdseye view of the parish. The very work of collecting this data will in itself suggest the means of remedying conditions.

If, besides, a careful study is made of the facts collected, the welfare workers will have gone far toward thoroughly understanding conditions in their own parish, and have taken a great step, too, toward remedying them.

Minister Writes on Catholic Church and the War

(Continued from Page One)

present-day critics of the Papacy will make embarrassing reading for them after the war is happily ended.

Think of the following coming from the pen of George Shaw: "The Pope's clear duty last August was to excommunicate all combatants with bell, book and candle and tell them with a voice thundering through Christendom that they would all most certainly be damned for the sin of Cain unless they laid down their arms and submitted their dispute to the judgment of God through His Church."

Pope's Stand Defended.

The spectacle of his country bleeding from every pore does not blind an English prelate to the correctness of the Holy Father's attitude in the present war. This good bishop says, writing in The Dublin Review: "Certain religious journalists also have declared themselves gravely dissatisfied with the Pope, and are clamoring as loudly now for papal decisions in politics as they were lately in theology."

Non-Catholic though he be, Mr. H. P. Sedgwick, writing in The Atlantic Monthly, thinks he sees a great future for the Catholic Church after the war. He confirms the view, expressed in this place in previous issues, that one of the great causes of the religious revolutions of the sixteenth century was the growth of the spirit of nationalism: "The northern nations felt the swelling of national instincts and the bonds of the Universal Church were broken."

From that time until the present day the sentiment of nationality has been predominant; that sentiment, says Dr. Sedgwick, "reached its zenith in the end of the century and is already beginning to wane." Cosmopolitanism is on the rise. Socialism and its international aspect might be instanced as an indication of this. "Signs appear," says our writer, "that the breaking up of nationality will begin in the United States. There will be in that country three principal parties—those of English, German and Irish descent—but there will be other stocks. But the whole so formed will not have that unity of inheritance, of habits, of pleasures, of tradition or organization which makes a nation."

Mr. Sedgwick continues:

"There is but one Church whose priests visit every people and hear confessions in every language. There is but one cosmopolitan Church."

President Wilson, somewhere in his "History of the American People," commenting upon the English people, said they were to become "less churchly" than they were before the separation from Rome. The President was writing with this result before his eyes after the English-speaking world had had more than 400 years of experience with a "religion" whose birthcry was: "The Bible and the Bible only, the religion of Protestants."

Held to Own Interpretation.

As a matter of fact, we know that this slogan never got beyond the theoretical stage. Luther and Calvin and John Knox and the leaders of the revolt everywhere never permitted their followers to set their interpretation of Scripture against their own interpretation as they had done when it was a question of Rome. Knox sent more than one of his adherents to torture and death for daring to differ from him in this regard. But when the political power of the "reformers" was gone, and the menace of persecution which they ever held over the heads of their followers was lifted, then the doctrine of "the Bible and the Bible only," together with the theory of "private interpretation," had full sway in the accomplishment of their work of disintegration and death.

Today a majority of thinking Protestants, as yet untainted by rationalism and liberalism, who are not, like most of their brethren, so conceited as to think that they know more about the true nature of Christianity than the twelve apostles and the fathers of old; these view with alarm the havoc wrought by the reformed principle of private interpretation and are at a loss to find a remedy other than submission to Rome.

They all purpose some form of "churchliness," some external authority more or less hazy; something which they hope will put an end to the sects, divisions, individualism and spiritual anarchy that had destroyed "orthodox Protestantism" and that is eating away whatever yet remains of "the faith once delivered to the saints."

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Editor Shows How Absurd Are, Etc.

(Continued from Page One)

wrong with American principles, or they were never lived up to, for from Washington's time there has been some political power in this land. Your minor is an absolute falsehood, and hence your conclusion must be.

JONES: Any religion interfering with the American Constitution should be subdued.

EDITOR: That hits several forms of Protestantism pretty hard, but has no application to the Catholic Church, which is the only force working for the defense of that cherished document. You are violating its first mandate, which guarantees liberty to all as an inalienable right, especially the liberty of conscience. Your patriotic (?) orders, Socialism and Anarchism are the ones who are interfering with the American constitution, are even working for its overthrow.

JONES: France has had enough of the Roman Church.

EDITOR: You are mistaken; France wants more of it now. Those who wanted to get rid of the Church wanted atheism in its stead, and they wanted the Church's property. They got the latter, but became no richer. They are sick of the former, and, if you live a few years longer, you will hear of France throwing open wide its gates to welcome the return of the Church.

Readers Speak to Readers

St. Albans, Vt., Oct. 20, 1915.

Dear Editor:

I enclose herewith a clipping, which is part of a special telegraphic press despatch from Richford, Vt., dated October 14th, relative to the opening of the Forty-Seventh Annual Convention of the Vermont Sunday School Association (several Protestant denominations) at the Methodist Episcopal church, that town, October 13th. Rather an important assemblage, we may infer, since the report informs that "international greetings were exchanged" (between the American and Canadian delegates), 217 delegates were present and about 300 visitors. The convention was presided over by one H. A. Slayton, of Morrisville, Vt., and

"As presiding officer, Mr. Slayton used the historic gavel, of unusual interest to Sunday school folks, as it is made of the wood of the barn in which the first Sunday school convention in America was held. The convention was held June 25, 1817."

How inconsistent are non-Catholics in their attitude towards relics! The venerable (?) gavel referred to was "sculptured" from a remnant of a stable; yet, when Catholics show reverence to a relic—such as the wood of the True Cross—they are usually stigmatized as superstitious or gullable, and the relic referred to as fetish. Imitation is the sincerest flattery.

A SUBSCRIBER.

St. Edward's Church, Cleveland, O.
Oct. 10, 1915.

Rev. and Dear Friend:

I am not the pastor of this congregation, nor one of the assistants, but was in position last Sunday to make the parochial announcements at all the Masses. Among other things notated by the pastor for publication, there was this: "You will find the Sunday Visitor in the vestibule of the church." I took occasion to elaborate on this and do a little "boosting" for your excellent weekly. The result was that the several hundred copies that had been provided almost immediately disappeared and the pastor requested me not to mention the Visitor at the 11:00 o'clock Mass, for the copies were all gone. You will appreciate this when I tell you that for some time the Visitor did not visit St. Edward's, because it was thought that interest in it was wanting. And yet it is just as good at present as ever. All that it needed to get it into the hands of the people is to give it an honorable mention and a little "boost" once in a while when making the Sunday announcements. Let pastors take notice.

J. H. STEINBRENNER.

Rev. and Dear Father:

In today's issue of Our Sunday Visitor I observed a little thing in the letter of E. F. B., of Louisville, Ky., to which I thought it worth drawing attention.

Twice in his letter E. F. B. has shown good taste and judgment in his choice of the word "Catholicity."

He could have used the word "Catholicism" instead of the other word, in both cases, but the surprise is that he chose the word Catholicity.

"Catholicism" for "Catholicity" has become the usage, as I have noticed for several years. Catholic writers themselves are to blame for this substitution of an old and respectable term by the new and undignified one.

In Catholic papers and pamphlets and similar printed matter the word "Catholicism" for "Catholicity" is oftener met with than otherwise. I leave this statement to your readers, as to its truth.

My contention is that the word "Catholicity" is a better one in every way and that the new usage ought to be discouraged by our Catholic editors and writers by a return to the use of the time-honored and proper designation "Catholicity."

"Catholicity" has a more dignified ring than "Catholicism," and is more in keeping with the sublimity and dignity of the teachings and practices of the Catholic Church, for which it stands as a collective name.

Are we to class all that the Catholic Church believes, teaches and practices under a common, cheap "ism," and speak of "Catholicism" as though it were a mere system of some kind, after the order of Spiritualism, Scepticism, Darwinism, Mormonism, Platonism, as if it were a mere faulty system or code of truths, half truths and errors?

Respectfully yours,

JOHN H. CARLOS.

(The reader is correct. The Universal Church is no "ism." Brownson had no liking for the term Catholicism, and insisted that Catholicity be used.—Editor.)

A clergyman was being shaved by a barber, who had evidently become unnerved by the previous night's dissipation. Finally he cut the clergyman's chin. The latter looked up at the artist reproachfully, and said:

"You see, my man, what comes of hard drinking."

"Yes, sir," replied the barber consolingly, "it makes the skin tender."

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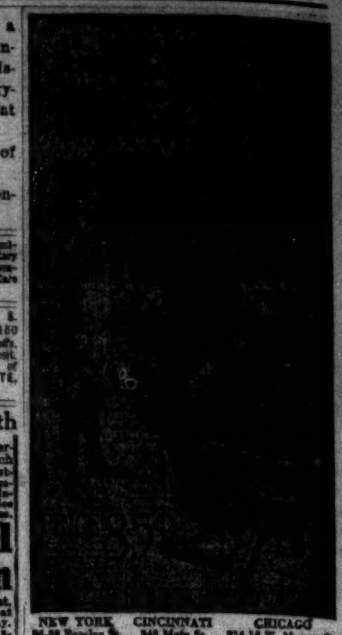
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